

THE
Righteous Mans
REJOYCEING:

OR,

A Treatise tending to
shew the nature of true
Joy, whence it ariseth, to
whom it belongs.

With the Grounds and
Reasons of it, and meanes
to procure and
preserve it.

By *Tho. Whitfeld*, Minister
of the Gospel.

*Rejoyce in the Lord alway, I say
againre rejoyce, Phil. 4. 4.*

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TO

The much honoured
and truly religious

Ladies, the Lady Mary

Armyne, and the Lady

Margaret Bromley,

increase of

grace, &c.



Christian Ladies,
(give me leave
so to entitle
you, since I
know no title
more truly honourable, where
it may be truly given) I

A 2

am

The Epistle

am bold to joyne you together in this Dedication, though unknowne each to other :

1. Because you are both well knowne to him, who hath fore-knowne from all Eternity those whom he loves with his peculiar love.

2. Because the subject of this Treatise is futable to the condition of you both; both of you have neede of joy, in that long time you have drunke deeply of the cuppe of sadnesse and sorrow: and both of you have cause of joy, in that your good GOD hath given you faire evidences that your Names are written in Heaven, which is the principall ground of all true joy.

3 The

Dedicatory.

3 The loving respect that both of you have long time shewed to my selfe (which now hath lasted almost these thirty years) calls for some respectfull acknowledgement.

I could thinke of nothing more sutable to my ability or your necessity, then to present you with some spirituall gift, which might be fit to helpe you to your heavenly home with more cheerefulnesse and comfort. Be pleased therefore to read and consider, to accept and apply what you shall finde in this ensuing Treatise usefull to that end. Now the God of all hope fill you with all peace and joy in beleewing, and cause you in due time to re-

The Epistle

*ceive the end of your faith
and hope, namely the salva-
tion of your soules.*

**Your Ladiships in all
Christian Service.**

Tho. Whitfeld.

The



The Righteous mans rejoycing, &c.

Psal. 32. 11.

*Be glad in the Lord, and re-
joyce ye righteous, and
shout for joy all ye that are
upright in heart.*



Such is the good-
nesse of our gra-
cious God (who
hath pleasure in
the prosperity of his servants)
that he hath not only provided
an Inheritance of joy for them
hereafter, but he would also
have them goe on their way

rejoycing, when they are travelling to take possession of it.

Hence he hath furnished them with many sweet baits by the way, many precious promises wherein he holds forth himselfe and all his goodnesse to them, and calls oft upon them that they would take their share in them, so as their hearts may be made glad by them, and they may continually rejoyce. But alas, this joy is a hidden treasure, of which it may be said (as of the narrow way) *few there are that finde it*: yea, some of those whose proper portion it is, take but little taste of it, being oft-times ready to sinke under the burthen of many sorrowes.

The scope of this ensuing Treatise is to yeeld help to such as these, by shewing what true joy is, to whom it properly belongs, whence it ariseth, with the

(3)

the grounds and reasons of it,
and meanes to procure and pre-
serve it.

C A P. I.

*Shewing the nature of joy
in generall.*

Joy is such an affection as di-
lateth and enlargeth the heart
upon the apprehension of some
good, setting open (as it were)
the doores of the Soule for the
welcome entertainment of it.

The matter or object of this
joy is alway something that is
good; either really and in it
selfe, or imaginarily and in
our opinion and apprehension,
(or the heart alway closeth it
selfe against what it apprehends
as evill and hurtfull.) And this
must be such a good as the heart
hath some way hold of: either
by present possession, or by fu-
ture

ture expectation. All the Gold in *India* will not make a covetous mans heart glad, because he hath no way hold of it, it is altogether beyond his reach.

This joy is as light to the eyes, as marrow to the bones, as the spirits to the body, or wine to the spirits; yea it is as oyle to the lamp; for without this we cannot subsist comfortably, yea (without some degree of it) scarce subsist at all any long time together.

This joy is such a thing as is desirable of all sorts, high and low, rich and poore; hence the Plow-man cheeres up himselfe by whistling, the Trades-man by singing, the weary Traveller sends for Musicians to make him merry at his Inne, the foolish Prodigall spends his time and whole estate, yea prostitutes his Soule to eternall ruine, for following such courses and
company

company as will make him merry : yea the wisest and greatest are alway in action and motion about something, which being gotten may make their hearts glad. But these are all but shewes and shadowes of true joy; could we get the substance, it would make much for the comfort and happinesse of our lives. That this is such a thing as may be had, appeares evidently enough by this and other like precepts, wherein the Lord bids righteous men rejoyce. *Be glad ye righteous, and rejoyce in the Lord.*

C A P. 2.

Shewing what true joy is.

AS there is a seeming good, so there are seeming joyes as well as substantiall : as there is a false good, so there are false joyes.

(6)

ioyes as well as true : That therefore we may not be deceived, it will be needfull to know what true ioy is, and what the difference is betwixt true ioy and false.

True ioy may be said to be a gracious affection, enlarging the heart in the apprehension of some spirituall good, which it hath hold of either by present possession, or assured expectation, whereby it is comforted, quieted, and much quickned to thankfulness and all duty.

True ioyes differ from false ioyes these foure wayes principally : 1. In their ground. 2. In their extent. 3. In their effect. 4. In their end.

1 They differ in their ground; the ground of seeming ioyes is onely some outward earthly good, some Creature comforts, and contentments. The ground of substantiall ioy
is

(7)

is something of a higher nature, some spirituall heavenly good : either God himselfe, or such things as have direct and neare relation to him. Yea oft-times they arise from contrary grounds, wicked men being ready to reioyce in satisfying their sinfull lusts ; and make themselves merry in making a sport of sinne : whereas the killing and crucifying of these, the subjugating and subduing of them is principall matter of ioy to a righteous soule.

2 They differ in their extent. False ioyes reach only to the outward man, affect the earthly part, tickle the senses, and content the carnall appetite: whence oft-times *even in laughing the heart is sorrowfull*, Prov. 14. 13. whereas true substantiall ioyes reach to the inward man, affect the soule and spirit. *My soule doth magnifie the Lord, and my*

my spirit rejoyceth in God my Saviour (saith *Mary*, *Luke* 1. 46.) So it is said of our Saviour Christ, that he *rejoyced in spirit*, *Luke* 10. 21. False ioyes make a great noyse, like the crackling of a fire of thornes under a pot, *Eccles.* 7. 8. True ioyes affect the heart with secret contentment, which doth not so much vent it selfe in open laughter. Looke as the rivers where they are deepest, there they silently slide away making the least noyse or murmur; so the greatest ioyes affect the heart with a secret and silent gladnesse, when there is no great noyse of it in outward merriment.

3 True ioyes make the heart more fit and forward to every good duty, more ready and well disposed for the right performance of it; they are as the oyle to the wheele, they make the affections move with greater
faci-

facility and freeness to every good action : whereas false ioyes, carnall delights, do much indispose us to the best duties, do make them rather distastfull and displeasing, yea tedious and troublesome ; looke as one that lately fed on lusty sweet meates cannot so well relish other wholesome and necessary food ; so it is in this case.

4 They differ in their end ; false ioyes are of a fayling fading nature, soone blasted ; if God shall send any outward or inward troubles , then they flag and fall like a starcht Ruffe after a shower of raine, yea they will quickly quite vanish away and come to nothing : whereas true ioyes are durable and lasting ; though for a time they may be interrupted, and the acting of them may be suspended, yet the root of them remaining, they can never be wholly

wholly wasted and lost. Yea, which is more ; false ioyes will at length end in sorrow. *Such as walke in the light of their owne fire, in the sparkes themselves have kindled,* (that reioyce in vaine things, in creature comforts and contentments only) *shall at length lye downe in sorrow,* Esay 50. last. *The triumphing of the wicked is short, and the joyes of hypocrites is but a moment,* Job 20. 5. Those who have made themselves merry with sinfull delights, shall in the end howle and weep. *Wo be to you that now laugh* (saith Christ) *for you shall weepe and mourne,* Luke 6. 24. true ioy ends in greater ioy, yea in everlasting ioy : in that fullnesse of ioy, and those pleasures that are to be enjoyed at Gods right hand for evermore, Psal. 16. last.

CAP. 3.

Shewing the subject of true joy.

TRue ioy is a precious Plant that will not grow in every soyle; it is a rich treasure which is not confusedly scattered abroad for every man to take up as he listeth. As God alone is the fountaine of all good, so of true ioy that floweth from it; to him only it belongs to distribute and deale it forth to whom he pleaseth. Now he allowes this to righteous men only; he holds it forth to them as their proper portion, who alone have true title to it, and interest in it. It is nowhere said reioyce ye wicked, but *reioyce ye righteous in the Lord*: But rather on the other side they are bidden, *bowle and weep for the misery that shall come upon them*, Jam. 5. 1. Sor-
row

row is their portion, *many sor-
rowes shall be to the wicked*, Psal.
32. 11. they may not, yea they
cannot reioyce with any true
ioy; they have no acquaintance
with God, they are strangers
from him, yea enemies to him,
therefore they cannot reioyce
in him. They reioyce in iniqui-
ty, and make a sport of sinne,
therefore they cannot reioyce
in him who is of purer eyes
then to behold iniquity with-
out abhorring: whose nature is
as contrary to all sinne, as light
to darknesse, as heaven to hell:
his favour, and the light of his
countenance is the ground of
all true ioy. How can they re-
ioyce in this, that cease not to
provoke anger and wrath, by
crossing his Will and Com-
mands, and willingly walking
contrary to him.

CAP. 4.

*Shewing who that righteous man
is to whom joy belongs.*

A Righteous man hath his denomination from righteousness, as a wise man from wisdom. Perfectly righteous there are none on earth; for, *who can say that his heart is clean, and that he is pure from sin?* Prov. 20. 9. *there is none just on earth that sinneth not,* Eccles. 7. 20. All the righteousness that any man hath he must receive from another, even from him who is *the Lord our righteousness,* Jer. 23. 6. *Who is made of God unto us wisdom, righteousness, &c.* 1 Cor. 1. 30. Now there is a two-fold righteousness that all those receive from him who are made righteous by him; namely, a righteousness of imputation, and

and a righteousness of renovation.

The righteousness of imputation is that whereby we seeing and feeling our sinne and unrighteousnesse, renouncing our selves, and resting on Christ alone for Salvation, come to have his righteousness imputed to us, and to be accounted and esteemed as ours, and we for the sake of that to be accounted and esteemed as righteous. Hence it is said, that *he who knew no sinne was made sinne for us, that we might be made the righteousness of God in him*, 2 Cor. 5. 19.

The righteousness of renovation is that whereby that excellent image of knowledge and righteousness wherein we were at first created, is in part renewed in us in the worke of true sanctification; these are alway unseparably joyned together; for whom Christ iustificth
by

by his blood, he sanctifyeth by his spirit, 1 Cor. 6. 11.

The seat and subiect of imputed righteousness is Christ; therefore this is perfect, as being the matter of our Justification; The subiect of renewed righteousness is the Soule of man, in which are wrought the graces of Sanctification; this therefore is imperfect, these graces being wrought in men by degrees, and not brought to perfection till the time of our changing comes.

This latter righteousness is the evidence of the former, faith (which is the instrument of our Justification) being as it were the root that is hid in the heart, and not so easily discerned as the fruits thereof, which shew themselves in holinesse of life and conversation; yet from this latter (though imperfect) the Saints of God in Scripture
doe

doe usually receive the denomination of righteous, because this righteousness of Sanctification is more evident and apparent both to themselves and others, then the righteousness of Justification. Hence *Zachariah* and *Elizabeth* are said to *be both just & righteous*, Luk. 1. 6. and this is given as a reason, because *they walked in the commands of God without reproofe.*

Unto this righteousness these two things principally must concur ; namely, a right rule, and a right heart.

I A right rule, which cannot be any other then the Law of God; for if sinne *be a transgression of the Law*, then the Law must needs be the rule of righteousness; and there can be no righteousness without conformity to this; and where there is no conformity to this, there is nothing but sin and unrighteousness.

ousnesse. Hence it is said, that *he that doth righteousness is righteous*, 1 Joh. 3. 7. to doe righteousness, is constantly to act, and worke according to the rule of righteousness.

2 A right heart, such an heart as aymes at the right end in whatever good we doe : for if we doe the same things which the right rule requires, and yet have corrupt and crooked aymes and ends in doing of them, we cannot be said to be truly righteous. It is said of *Amaziah*, that he *did that which was right in the eyes of the Lord, but not with a perfect heart*, 2 Chron. 25. 2. He did such things which for the matter of them were agreeable to the right rule, but his heart did not ayme at the right end in doing of them. Hence those are pronounced *blessed* that *are undefiled in their way, and walke in the Law of the Lord*,
Psal.

Pfal. 119. 1. It is not sufficient to walke in the Law of the Lord, to walke by the right rule, unlesse we be undefiled in the way, unlesse we be upright, (for so the old Translation reads it) and so the same word is rendred, Psal. 84. 11. and in many other places.

C A P. 5.

Shewing how we may know that we are such righteous ones as are bidden to rejoyce.

Quest. **S**INCE joy belongs only to the righteous, it may be asked how we may know that we are amongst the number of these, and so that joy belongs to us.

Answ. The Scripture calls and accounts those righteous that are upright in heart, though there be many wants
and

and weaknesſes cleaving to them, and their courſe ſtill falls ſhort in many things of that which the right rule requires. Hence theſe are joyned together, namely righteous and upright, and made æquivalent one to the other in the Scripture afore named. *Rejoyce ye righteous in the Lord, and ſhout for joy all ye that are upright in heart.* Thoſe therefore that are upright in heart, are ſuch whom the Lord accounts righteous.

Queſt. How may we know that we are upright in heart ?

Anſw. In generall by this: If God hath put into our hearts a ſerious purpoſe, and ſetled reſolution, to doe that which is right and pleaſing in his ſight, in one thing as well as another. More particularly.

I If we hate every evill way, and what we know to be evill, we ſet our ſelves againſt it, not

B allow-

allowing our selves liberty in the least sin, *Psal.* 119. 101.

2 If what we know not to be evill we are willing and desirous to be informed. *Search me O Lord, and try me, if there be any way of wickednesse in me, Psal.* 139. 24.

3 If in what we know to be a duty (though hard and difficult) we set our selves about it, and performe it as well as we can, *Psal.* 119. 6.

4 If wherein wee are yet ignorant, we be willing and ready to be taught and informed.

5 If we be daily humbled in the sight and sence of our many wants and weaknesse, especially of the deceitfulnesse and hypocrisie of our owne hearts. He is counted a true Israelite in whose spirit there is no guile, *John* 1. 47. Sinne scene and loathed, is accounted of God as if it were not in us. *Quest.*

Quest. How can the Lord account us righteous when he sees so much sinne and unrighteousnesse both in our hearts and lives?

Ans. 1 Because he lookes not at us as we are in our selves, but as we are in his Sonne, whose righteousness is truly made ours by faith.

2 Because though we be not perfectly, yet we are truly righteous in our selves; all the graces of Sanctification being true workes of the Spirit, and so branches of true righteousness.

3 Because though we cannot be perfectly righteous in action, yet we are so in affection, so farre as we ayme at perfect righteousness, and earnestly endeavour after it; forgetting what is behinde, and following hard after the marke that is set before us. In which sence

the Apostle saith, *Let as many as be perfect be thus minded,* Phil. 39. 1.

C A P. 6.

Shewing the object of true joy.

AS God alone is the fountaine of all true good, so of true joy which is the cause of it. No man rejoyceth in any thing which he apprehends not good. Now he being the *Summum bonum*, the chiefeft good of all, must needs be the true ground of our chiefe joy. He is good in such manner and measure as nothing else can be. Hence it is said, there is *none good but God*, neither thing, nor person good as he is good. For:

1 God alone is essentially good; good in such sort as his goodnesse can never be separated

ted from him. There may be heat in the Ayre or Water, but these may easily loose it because it is not a quality flowing from their natures ; but this being an essentiall quality of the fire, can never be separate from it. So goodnesse may be separate from the best of Creatures, but never from God, it being essentiall to him.

2 Goodnesse is originally in God, in all things else only by way of participation, which receive what ever may be called good in them from him. We like well the water of the streame, but that in the Spring better, because it is clearer and quicker, as coming immediatly from the fountaine.

3 God is eminently good, good in the highest measure and degree of perfection. Goodnesse in other things is limited and confined to a certaine quantity

(24)

and proportion, to a certaine measure and degree, falling as farre short of that infinite goodnesse which is in him, as there is disproportion betwixt the drop of a Bucket and the whole Ocean. We like well of the light of a Candle; but farre better of the light of the Sun, because it is a light of a more eminent and excellent nature; so that in all these respects God alone can be the proper object of true joy. Hence we are so often bidden to rejoyce in him, as *Psal. 32. 11. Psal. 33. 1. Pbil 4. 4.*

C A P. 7.

*Shewing how we are to rejoyce
in God.*

TWO wayes we may make God the object of our joy, and be said to rejoyce in him: namely, either immediatly, or mediatly. I Im-

1 Immediately, when we rejoyce in his owne blessed selfe, and in those things that have immediat relation to him.

1 We rejoyce in his owne blessed selfe when we rejoyce in the sence of his love and favour, and in the thought of those good things which he is pleased to communicate to those whom he loves ; this is that ioy which the Psalmist speakes of when he saith, *Tbou hast put gladnesse into my heart, more then when their corne and wine increased*, Psal. 4. 6, 7. So when he saith, *I will rejoyce in thy salvation*, Psalm 9. 14. and, *thy loving kindnesse is better then life, therefore I will praise thee with joyfull lips*, Psal. 63. 3. 5. all which our Saviour speakes of, when he bids us *rejoyce that our names are written in heaven*, Luke 10. 20. This is the purest and sweetest ioy, and the most sublime and highest ioy of all other. 2 When

2 When we reioyce in those things that have immediate relation to him ; as

1 When we reioyce in his Word and Worship. Thus saith David, *I reioyce at thy word, as one that findeth great spoiles*, Psal. 119. 102. *I was glad when they said unto me, let us goe to the house of the Lord*, Psal. 122. 1. and when we reioyce in his Sabbaths. *If thou call the Sabbath a delight, to consecrate it as glorious to the Lord, then shalt thou delight in the Lord*, Iſay 58. 13, 14.

2 When we reioyce in his wayes; *I have had as great delight in the way of thy testimonies, as in all riches*, Psal. 119. 14. Hence the wayes of wisdom are said to be *wayes of pleasure*, Prov. 3. 17. so farre as we walke in the wayes of God, we walke with him, and hereby we enioy him ; when therefore we reioyce in these, we reioyce in him.

3 When

3 When we reioyce in his Saints : not as they are our friends, kindred, or loving companions, but as our communion with them is a meanes to further us in our communion with God. *All my delight is in the Saints* (saith David). Psalme 16. 3.

2 We reioyce mediately in God, when we reioyce in his creatures, in the outward blessings which we enioy, looking at these as effects of his favour, free bounty and goodnesse, who is pleased not only to provide a heaven for us hereafter, but to afford us many sweet comforts while we remaine on earth; and who hath fastned unto godlinesse not only the promises of the life to come, but the blessings of this life. Thus when we reioyce in our wives, children, friends; in our houses, lands, meats, drinks, and other out-

ward comforts, we may be said to reioyce in the Lord if we put a spirituall respect upon them, and make them lines to lead our thoughts to a thankful acknowledgement of his goodnesse who is the author of them. And this spirituall delight in earthly things is farre more excellent then the naturall (as the Creator is more excellent then the Creature) for if we use the creature only to please our senses, and satisfie our naturall appetites, the pleasure and delight we have in them is but a poore pleasure, very little differing from that of brute beasts, who have as quick use of their senses, and are as much pleased with sensuall objects that are sutable to them, as we are.

CAP. 8.

*Shewing the reasons why righteous
men should rejoyce in God.*

THere are many and strong grounds that should move Gods people to reioyce in him; some of which have reference to him, others to themselves.

Those which have reference unto God, are principally these.

1 Reioycing in the priviledge which he allows them. 2. A duty which he enioynes. 3. It fits them for his service. 4. It adorns his religion.

1 It is a priviledge that God allows his servants; they may have ioyfull and glad hearts, and may walke on reioycing to his Kingdome; now they ought with all thankfulnes to embrace and entertaine, to improve and make use of every priviledge which.

which he grants unto them, and the slighting of these would be a great neglect of his bounty, and a great degree of unthankfulness and undutifulness. If we should slight the bounty of some great and noble friend, and make no account of the effects of it when they were held forth to us, it would be accounted a great neglect; much more when we neglect the bounty of so great and good a God.

2 As this is a priviledge which God allowes, so it is a duty which he enioynes; as he bids us pray, heare, read, search the Scriptures, &c. so he bids us reioyce. This is a part of that honour and homage which is due unto him; it is that whereby we acknowledge one of his most excellent Attributes, namely, his bounty and goodnesse. As we acknowledge his greatnesse by feare and humble obedience,

so we acknowledge his goodnes by love and ioy. All those who have tasted how gracious the Lord is, how great his goodnes is which he hath laid up for them that feare him, and trust in him, ought to acknowledge this by reioycing in him. The true ground of all duty is obedience to his commands; now if our obedience be right, it must be regular, it must be uniforme and uniuersall, we must obey in one thing as well as another; for if we doe any thing in conscience of our duty, and because God commands, we will be carefull to doe other things also which he commands; now as he commands other things, so he commands also this duty of reioycing; yea there is scarce any duty for which we have more cleare and strong commands in Scripture then for this. How often are we called
to.

to doe this. *Be glad ye righteous and rejoyce, as before, Psal. 32. 11 Rejoyce ye righteous in the Lord, Psal. 33. 1. Let the heart of them rejoyce that seek the Lord, Ps. 105. 3 Rejoyce evermore, 1 Thes. 5. 16. Rejoyce in the Lord alway, I say againe rejoyce, Phil. 4. 4. and other like places.* This is the more to be taken notice of, because there is scarce any duty wherein the people of God are so willingly wanting as in this; and for want of which they are so little humbled. They make conscience to pray, watch, to read, heare, sanctifie the Sabbath, and the like, because God commands these; and when they are conscious to themselves of the neglect of any of these they are ready to be humbled; but seldome doe Christians seriously set themselves to rejoyce in God (though he hath so often commanded it) or are humbled for

the neglect of this duty, as they are for the neglect of other duties.

3 As this is a principall duty God requires, so it fits us for the performance of other duties ; it is as wine to the spirits (as before was shewed) or oyle to the joynts, that fits a man for motion and action. The more the heart is enlarged and dilated with spirituall joy, the more it is fitted for the performance of spirituall duties, especially for the duty of thanksgiving, which makes much for the honour and glory of God. *He that offereth praise, glorifieth me,* Psal. 50. last. A man can hardly feele his heart made glad with the sence of any spirituall good, but it will stir up in him thoughts of thanksgiving to him, whose mercy and goodnesse hath furnished him with matter of this gladnesse. Hence it is said, *Re-joyce*

joyce in the Lord ye righteous, and give thanks at the remembrance of his holinesse, Psal. 97. last. these two usually goe together, rejoycing, and giving thanks.

4 This would be a meanes to adorne and beautifie the religion which we professe, and breed in mens minds a good opinion of it. It would make them thinke we serve a good Master, when they should see us cheerefull in his service, and gladsome in doing his worke, and walking in his waies. If a man should come into a great Family, and see all that belong to the Family cheerefull and joyfull, none mourning; murmuring, or complaining, it would make him thinke it were good being in that Family; so if those of Gods Family would walke cheerefully, it would make others thinke the better of his service. The most part of men.

men have an ill opinion of religion, and religious wayes, as upon other mistaken grounds, so principally upon this; they thinke that religion makes men sad, mournfull and melancholy, that it excludes them from mirth and joy, bereaves them of all solace and sweet delights; whereas if the people of God would apply themselves to walk cheerfully and joyfully, it would be a great meanes to remove this scandall, and to cleare their minds of that prejudicethey have against the waies of God, as if they were waies of sorrow and sadnesse, whereas they are indeed waies of pleasure and prosperity, of joy and gladnesse.

CAP. 9.

*Shewing the reasons of rejoycing that
have reference to righteous men
themselves.*

THe righteous ought to re-
ioyce in regard of themselves
and of the state and condition
in which they are; for 1. They
have cause of ioy. 2. They have
need of ioy. 3. Without this
their lives would be uncomfor-
table, yea in some degree mise-
rable.

1 They have cause of ioy, for
God of his goodnesse hath freed
them from all matter of mour-
ning and heavinesse. 2 Hath fur-
nished them with all things
which may make their hearts
glad.

1 He hath freed them from
all things that may make their
hearts heavy and sad, from the
guilt

guilt and punishment of all their sins, from danger of the wrath to come, from the power of all their spirituall enemies; and for outward evils, he hath changed the nature of them, taken out of them all their poyson, malignity, and power to hurt, and turned them from curses into fatherly chastisements, and wholesome medicines for curing such diseases as would destroy their Soules; so that now they are rather occasions of good, then meanes of hurt or evill to them. Hence *David* saith, *It was good for him that he was afflicted*, Psal. 119. 71.

2 He hath furnished them with all things which may make their hearts glad; he hath begun to repaire his owne image in them, he hath put a new stock of grace into their hands, whereby they may trade for heaven; He hath given them the righteousnesse

nesse of his owne Son, which may be as a rich garment to cover their poore naked Soules; he hath adopted them to be his owne Sons, and given them assurance of an heavenly inheritance, even of a Kingdom which he hath prepared for them; and for outward things, he hath given his Word, that he will never faile nor forsake them. He doth not invite them as a Guest to a feast that must bring their provision with them; but as he bids them reioyce, so he hath provided them with sufficient matter of ioy.

2 These have need of ioy, and therefore they ought to take it. *Give strong drinke to him that is ready to perish, and wine to him that is heavy of heart, Pro. 31. 6. Christ was sent to comfort those that mourne, Esay 61. 2. to these comfort belongs. Righteous men are mourners, such as are broken*

broken in heart, that mourne
 for their owne sins, and for the
 abominations of the times and
 places where they live, *Ezek. 4. 6*
 these are they who are made
 heavie with many temptations,
1 Pet. 1. 7. whom Sathan seekes
 to make heavie with many un-
 comfortable and sad suggesti-
 ons, with many despairefull
 feares and doubts; whom the
 world seeks to make heavie with
 her unkinde usage, with her
 enmity and hatred, her scorne
 and reproach, and envious op-
 position: these are sensible not
 only of their owne sin and mis-
 ery, but also the miseries and ca-
 lamities of the Church and peo-
 ple of God, which they feelingly
 lay to heart, and are sadly affe-
 cted withall; these therefore
 have need of joy. Others are lit-
 tle troubled with things of this
 nature, but make themselves
 merry with the delights and
 plea-

C A P. 10.

Containing answers to some objections against this joy.

Obj. I. **A**gainst this reioycing it may be objected, that those must *sow in teares* who *will reape in joy*, Psal. 126. 5. that those are pronounced blessed *who mourne*, Mat. 5. 4. That godly *sorrow* is the ground of *repentance unto salvation*, 2 Cor. 7. 10. now how can *mourning* and *reioycing* stand together?

Ans. Both these (though in themselves contrary) yet may very well consist in the course of a Christian ; for as the weeke is made up of day and night, and the yeare of Summer and Winter, so is the life of a godly man made up of joy and sorrow. As in the sweetest Musically harmony there is a mixture of some discords and concords, so in the sweetest consolations of a Chri-

Christians there is a mixture of some ingredients of sorrow. As righteous men have in them matter both of joy and sorrow, so both these affections must have their place and worke. As by the eye of selfe-searching they must looke downe into themselves and see their owne shame and sinfulness, for humbling them, laying them low, and breaking their hearts with godly sorrow: so by the eye of faith they must look up to God, to his goodnesse and free grace, for lifting up their hearts with ioy and gladnesse.

Ob. But will not this sorrow for sin damp their ioy in God?

Ans. No: but if rightly ordered will rather stir up and quicken it; for as a little water cast on a great fire doth not quench but increase the flame, so it is in this case; as the earth when it is softened with seasonable showres in the Summer time is most fertile and fruit-

pleasures of life, little laying to heart either their owne sins, or the Churches sufferings, therefore they need not be bidden rejoyce, for they doe it too much already, unlesse their ioy had a better foundation.

3 Without this ioy the lives of righteous men would be more miserable and uncomfortable then any other; for, *Many are the troubles of the righteous*, Psa. 34. 15. many are their sorrowes and sufferings; whosoever will live godly must suffer persecution, 2 Tim. 2. 12. They are annoyed with the temptations of Satan, and with the hatred and malignity of the world more then others, they being more affected not only with their owne, but other mens sins and sufferings, then others are (as was touched before;) if they should not have something to sweeten their sorrowes, their lives would be

be very uncomfortable, yea very miserable ; so that it is needfull for them to reioyce in the Lord, by often calling to minde the consideration of his favour and loving kindnesse, by considering that though they have many sins and corruptions cleaving to them, yet all these are fully pardoned, and he perfectly reconciled unto them in the blood of his Son ; that though the world hates them, yet he loves them, and hath chosen them out of the world ; that though they meet with trouble on earth, yet they shall have rest and peace in heaven. Thus in the midst of their outward troubles, and their inward temptations and infirmities, the ioy of the Lord shall be their strength, *Nebem.* 8. 10.

C A P. 10.

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full in bringing forth sweet herbs and flowres ; so when the heart is most kindly suppled and softned with godly sorrow, it is most fit to yeeld sweet fruits of joy and consolation.

A Christian in the exercise of a broken heart, though he begins in sorrow, yet he ends in joy; though he comes to God mourning, yet he goes away rejoycing, as we see by *David* in *Psalm* 13. and many other *Psalmes*. As the light of the morning Sun dispells the darknes of the night, so must our ioy in God swallow up our sorrow. Then our sorrow is a right sorrow when it prepares the heart for ioy, and makes us more fit to rejoyce in God. Joy in God is the top of all other duties, and all other things are good so far as they make way for this. If we suffer our selves to be swallowed up with sorrow (though sorrow for sin) our sorrow is an inordinate sor-

sorrow, and not well pleasing to God. As that sight of sin and humility flowing from it is good which quickens faith, and drives us to Christ, but not that which weakens faith, and so drives us from him; So that sorrow is good which sweetens the sense of Gods love in Christ, and makes us more ready to rejoyce in him, not that which darkens the light of his countenance, and damps our spirituall joy. Hence we are bidden to rejoyce evermore, to rejoyce in the Lord alway: but we are nowhere bidden to mourne evermore, to sorrow for sin alway; whereby it appeares that our spirituall joy must overcome our sorrow, & that it is so far forth good as it makes way for the other.

Ob. 3. But how is it possible for me to reioyce (may some troubled Christian say) who can see nothing but matter of sorrow and sadnesse which way soever I look?

If I look into my Family, there is matter of vexation and disquiet, there are unruly disordered Servants, untoward Children (it may be an unkinde and displeasing Yoke-fellow); there is spoiling and wasting of that which can ill be spared; if into my Estate, there are losses and crosses; if into Church or Commonwealth, there is confusion and disorder, all things running to ruine; if into my body, there are diseases and distempers; if into my Soule, there are finnes and corruptions; there is an heape of loathsome lusts, of ignorance, unbelief, pride, hypocrisie, frowardnesse, impatience, earthly mindednesse, and a law of my members rebelling against the law of my minde, and leading me captive to the law of sin and death.

Ans. Yet notwithstanding all this; if thou wilt looke up unto God, thou shalt finde more matter
of

of ioy in him then of sorrow in all these; for there is more goodnesse in him then there is evill in thyselfe or in all the world besides; yea then in the Devill, or in Hell it selfe; for the evill that is in all these is finite, but the goodnesse that is in him is infinite. If where sin abounds (there being a true sence of it) grace superabounds; much more where other evils abound, shall his goodnesse superabound.

Now according to the nature of the object such must our affections be; if there be more goodnesse in God (which is the matter of our ioy) then there is evill in all other things, accordingly we must be more affected with that then with this: O therefore more reioyce in him, and the goodnesse that flowes from him, then be affected with sorrow and grief for all the evill (whether of sin or suffering) that is either

within us or without us. If we can once come by faith feelingly to apprehend that goodnesse which is in God, and which in his promise he freely holds forth unto us, then shall we be able to say as the Prophet doth; *Although the Fig-tree shall not blossom, neither there shall be fruit in the Vines, the labour of the Olive shall faile, and the fields shall yeeld no meat, the flocke shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoyce in the Lord, and will joy in the God of my salvation, Hab. 3. 17, 18.*

C A P. II.

Shewing the meanes whereby we may be enabled to rejoyce in God.

THERE are divers things needfull to help our reioycing in God, the principall of which are these following.

I Righteous men being the proper

proper subjects of this ioy, and it belonging to them only and no other, if we desire to have a true taste of it, we must labour to become truly righteous. How we may be such, hath been in part shewed before, to which these things briefly may be further added.

1 We must labour to see and feele our owne sinfulness and unrighteousnesse, that we are in a lost condition, and like to perish for want of righteousness, and be so affected with this condition that we cannot finde rest nor quiet in our selves till we have gotten true righteousness. He who is the Lord our righteousness came *to seeke and save that which is lost*, Luk. 19. 10.

2 We must goe out of our selves to Jesus Christ (who is made of God unto us righteousness) and renouncing our selves and our own righteousness, rest and relye

on him, and him alone for righteousness of life, and withall resign up, and yeeld up our selves to his rule and government, who if he saves us must rule us; for he hath threatned that he will destroy all those who who will not suffer him to raigne over them, *Luke 19. 27.*

3 We must resolve and endeavour to deny *ungodlinesse and worldly lusts, and to live soberly, righteously, and godly, Tit. 2. 11.* for he that doth righteousness is righteous, *Joh. 3. 7.* righteousness, peace, and joy are joyned together as unseparable companions, *Rom. 14. 17.* there can be no true joy where there is not a care to live righteously, to keep a good conscience, and doe the things that are right and pleasing unto God.

CAP. 12.

*Shewing a second meanes to helpe
our rejoycing.*

2 **T**Hat we may be able to re-
joyce in God, we must
thoroughly acquaint our selves
with those precious promises
whereby he ho'ds forth himselfe,
and the assurance of those good
things unto us which are the mat-
ter and fuell of our joy; all which
are branches of the Covenant of
Grace, and the summe of them
included in that grand promise,
I will be your God.

In which he assureth us that he
will be the Author of all good
unto us in all estates and condi-
tions; that he will be our God
for the blessings of this life, and
of the life to come; that he will
be our God both for temporall
and spirituall blessings; for tem-

porall blessings, thus he will be our God for protection and provisio ; for protection, that he will be a shield to those that walke uprightly, Prov. 2. 7. That he will be with them when they passe through the waters, that they shall not overflow them, and through the very fire that it shall not burne them (through troubles as dangerous as these) Esay 43. 2. for provision, that those who are his shall never want any thing that is good, Psal. 34. 10. that he will never faile nor forsake Heb. 13. 5. He hath promised, that he will be our God for spirituall blessings, that he will forgive our iniquities, and remember our sins no more, Jer. 31. 34. That for his owne sake he will blot out our transgressions, Esay 43. 25. that he will subdue our iniquities, and cast our sins in the depth of the sea, Mich. 7. 19. He hath promised, that if we be ignorant, he will teach us his statutes, and put his Lawes in our inward

*inward parts, Jer. 31. 33. If we be
 weake and impotent, he will cause
 us to walke in his statutes, and keep
 his commands, Ezek. 36. 27. That
 he will put his feare into our hearts
 that we shall not depart from him,
 Jer. 32. 40. He hath promised,
 that because we are sonnes, he will
 give us the spirit of his Son, Gal. 4. 6
 which shall not onely be a spirit
 of Sanctification to cleanse us from
 all our filthinesse, Ezek. 36. 25. but
 also a spirit of supplication, to
 teach us to pray, Rom. 8. 26. a spi-
 rit of direction to lead us in the
 right way, Rom. 8. 14. a spirit of
 consolation, bearing witnesse to our
 spirits that we are his sonnes and
 children, Vers. 16. and that this
 spirit shall abide with us for ever,
 Joh. 14. 16. He hath promised,
 that he will give unto us eternall life,
 and none shall take us out of his
 hands, Joh. 10. 27. that he will
 give us an inheritance, not poore
 or base, but rich and glorious;
 Eph. 1.*

Eph. 1. 18. *not fading away, but reserved in heaven,* 1 Pet. 1. 3. *even a kingdome that cannot be shaken,* Heb. 12. 32. All these promises are breasts of consolation, breasts full of milk; those therefore that desire comfort and refreshing, should be often sucking sweetness from them.

There is a neare agreement betwixt our nourishment and our constitution, and the temper of our bodies is much assimilated to our usuall diet, and to the quality of our most ordinary food. So is the temper of our spirits much according to that which they most feed upon. If dejected soules would feed lesse upon the thought of their sins, and more upon the thought of Gods free grace in Christ; if others would lesse feed upon the sweet of earthly pleasures and outward contentments, and more upon the sweet promises; if all of us would learne to live

live lesse by sence, and more by
faith, our lives would be farre
more joyfull and comfortable un-
to us.

C A P. 13.

*Shewing a third meanes to helpe
our rejoycing.*

3 **A** Third meanes to help our
rejoycing, is, to keepe our
consciences pure and cleane from
the staine and pollution of sin; a
good Conscience is the Store-
house as of peace, so of joy. *This*
is our rejoycing, even the testimony of
our conscience (saith the Apostle)
2 Cor. 1. 12. *A merry heart is a*
continuell feast (saith Salomon) Pro.
15. 15. The Originall hath it, A
good heart; the old Translation
reads it, A good Conscience, and
so the word will well beare; now
that is a good Conscience that
makes a man carefull to walke so
in

in all things as he may please God, or to desire in all things to live honestly (as the Apostle speakes) *We trust we have a good conscience, willing in all things to live honestly*, Heb. 13. 18. such a conscience as will not allow a man the practice of any thing which his heart condemnes, Rom. 14. 22. as will not allow a man liberty for any knowne sin. The Conscience is a tender thing, like the sight of the eye; if any small moat gets into the eye, it troubles the sight: so any small sin willingly retained or entertained, troubles the Conscience. The sense of selfe-guiltinesse arising from base compliance with any lust, much damps our joy; the more pure and cleane we keep our Consciences, the more clearly and readily we may read our evidence for Heaven (which is written in a pure Conscience) and this is the principall ground and foundation of

of spirituall ioy. *Rejoyce not (saith Christ) that the Devils are subdued unto you, but rather rejoyce in this, that your names are written in heauen,* Luke 10. 20.

CAP. 14.

Shewing a fourth meanes to help our joy.

4 **A** Nother meanes to help our joy, is, to cherish and make much of the spirit of joy. This is called the oyle of gladnesse, *Heb. 1.* because as oyle makes a cheerfull countenance, so this makes a cheerfull heart. This is called the Comforter, because the presence of it brings comfort to the Soule. Hence the fruits of the Spirit are said to be *joy and peace. Gal. 5. 22.* Hence we are bidden not to *quench the Spirit, 1 Theſ. 5. 19.* not to *grieve the Spirit, Eph. 4. 30.* The Spirit is the worker of our joy

joy, therefore we must doe what we can to quicken and cherish it. Now the Spirit is fomented, cherished, and cheered by such things as are most agreeable to the nature of it; as by the constant use of the Word, Prayer, and performance of other spirituall duties. Neither will a perfunctory performance of these things quicken and cherish the Spirit, but the use of them in a spirituall manner, and the performance of them with life, feeling, fervency, and strength of affection. On the other side, if we would not grieve the Spirit, we must carefully decline those things which are contrary to the nature of it. We must not let loose our hearts to carnall ioyes and delights, nor make bold with sinfull liberties; for how can the Spirit make us glad, when we make that sad?

CAP. 15.

Shewing a fifth meanes of rejoycing.

5 **A** Nother meanes to help our reioycing, is the carefull keeping of our affections in right frame, in right tune and order. Looke as a Musicall Instrument (be the Instrument never so excellent) will make no good harmony, will afford no sweet Musick if the strings be out of tune, if they jarre one with another; no more can there be any sweet harmony in the Soule when the affections are out of frame. As it is no pleasant walking abroad in the Ayre, or rowing upon the Water, when the Ayre is troubled with stormes and tempests, and the Water tossed with winds and waves; so when a mans spirit is tossed with turbulent affections,

ons, it is not a fit seate or subiect of spirituall ioy.

A calme, quiet, and well composed spirit is a seat only futable to so sweet an affection. This is given as a reason by some Interpreters why *Elisha* called for a Musitian before he was to Prophesie, 2 *King.* 3. 15. namely for settling and composing of his Spirit, which had beene violently stirred by the presence of the Idolatrous King of Israel. As when a bone is broken or out of ioynt, a man cannot move himselfe with ease or pleasure about any action ; so when the Soule is put out of ioynt as it were by distempered affections , we cannot apply our selves to the performance of the best actions and duties with any pleasure or delight.

Now those distempered affections which we ought carefully to decline as interrupters of our spirituall ioy are principally these :

1 Distrustfull feares. 2 Distracting cares. 3 Inordinate desires. 4 Froward impatience and discontent.

CAP. 16.

Shewing how we ought to take heed of distrustfull feares.

AS watchfull cautelous feare is a principall preserver of our spirituall safety, and supporter of our ioy (whence we are bidden reioyce with trembling, *Pf. 2. 11.*) so distrustfull feare is a disturber of our ioy. The Apostle saith of this feare, that it is painful, *1 Joh. 4. 8.* therefore it hinders ioy. Feare is an expectation of evill; though things bee well with us for the present, yet if we be over-much afraid of any evill that is likely to come, it troubles our ioy. If therefore we would be in a fit temper for reioycing, we must not give place to false feares;
the

the principall preservatives against which are these following.

1 We must labour to be more affected with the greatest evill of all, namely the anger and displeasure of God, and then we shall be lesse affected with lesser evils. As the light of the Sunne dampes the fire, so the true feare of God dampes false feares. *Feare not their fear* (saith the Prophet, *Esay 8. 12*) namely a distrustfull dejected feare. How should they be kept from this? he adds, *Ver. 13. Sanctifie the Lord of Hosts himselfe, let him be your fear, let him be your dread.*

2 We must labour by faith to make the Lord our confidence & our assurance. *Be not afraid for sudden feare, for the Lord shall be thy confidence, or thy assurance* (as the old Translation reads it,) *Pro. 3. 25 26.* He hath given us his Word, that *he will never leave nor forsake us, that he will be our helper*; therefore we must not feare, *Heb. 13.*

5, 6. He hath promised, that *he will deliver us in six troubles, and in seven* (that is, in many troubles) *Job. 5. 19.* therefore we must not feare. Hence the Psalmist saith, *When I walk through the vally of the shadow of death, I will not feare; for thy rod and thy staffe, (thy protection and thy direction) they comfort me, Ps. 23. 4.* Hence the righteous man is said not to be afraid of evil tidings, namely because his heart is fixed trusting in the Lord, *Psa. 112. 7.* hence it is said, that in quietnesse and confidence shall be our strength, *Esay. 30. 15.*

3 We must often think of that time and place, of that state and condition, where all feares and cares, all sorrows and griefes shall be wholly swallowed up. *Feare not little flock* (saith Christ) *for it is your fathers pleasure to give you the kingdom, Lu. 12. 32.* As if he should have said, Though you meet with many troubles and dangers, though

though I send you as sheep among wolves, though you shall be delivered up to councells, and judgement-seats, though you shall be hated of all men for my names sake, yet these are but lighter and lesser evils, therefore feare none of them, neither be troubled at them, for it is your fathers good pleasure to provide such a place, such a state & condition for you, wherein the thought of all these things shall be wholly swallowed up; even a Kingdom, where there shall be a full freedome from these and all other evils, and a full fruition of all things that may make for the height of happines. If a man be travelling to take possession of a Kingdome, he will not feare or be troubled, though he knowes he shall meet with some foule weather, or foule waies in his passage thither.

CAP. 17.

Shewing how to take heed of distracting cares.

AS distrustful feares, so distracting cares are hinderers of our joy; cares are burthens, & all burthens are painefull, and the more paine and grief, the lesse joy: therefore these are to be diligently avoyded. Hence our Saviour rebukes *Martha* for being carefull and troubled about many things, *Luk. 10. 41.* and he bids us *take no thought what we shall eat or drink, or put on,* *Luk. 12. 22.* and the Apostle bids us *be carefull in nothing,* *Phil. 4. 5.* A provident prudent care God allowes, yea requires as a meanes to prevent distracting cares. The sluggard is bidden learne of the Ant, who provides her meat in summer, and gathers her food in harvest, *Pro. 6. 8.* We must provide in summer such things as will be of necessary use in winter.

It

It were folly in men to have their
fuell to buy when it freezeth ; but
then care is hurtfull,

1 When it is too intent and
earnest, & so distracts and drawes
away our minds from taking care
about the one thing needfull ;
when it overthrowes, or lessens &
hinders our care about better
things ; when our care about
things below far exceeds our care
about things above ; when it di-
vides our hearts from those things
to which they should be most
nearely joyned. A dividing care is
that which Christ forbids, (as the
word signifies which he useth in
the fore-named place.)

2 When it makes us solicitous
not only about the use of meanes,
(which is our work) but about
the issue & event of things (which
is Gods work.) The Husbandman
is to take care about tilling his
Land, and sowing good seed in
due season ; but whether he shall
have

have a scant or large increase, a poore or plentiful harvest, he is not to be solicitous but leave that to God. Parents are to take care, and to use the best meanes that may be for the good education of their Children, but how they shall prove, or be provided for when they are dead and gone, they are not to trouble themselves, but leave that to God. The best way to help our selves against this distracting care is :

1 To cast all our care upon God, *Cast all your care upon him, for he careth for you, 1 Pet. 5. 7. Cast thy burthen upon the Lord and he shall sustaine thee, Psa. 55. 22.* Our burthen is principally that solicitous care that we use to take about the successe and events of things; this the Lord is pleased to take to himselfe, therefore we must not take it from him; then we cast our care and burthen upon the Lord, when having used all fit-

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ting

ting meanes for the effecting of any thing, we commit our selves to his care and providence ,and there quietly rest. Our Saviour Christ tells us, that *our heaven'y father knowes that we have need of these things*, Mat. 6. 32. If our father in heaven knowes what we have need of better then our selves, if he have promised to take care for us, with a care farre more effectuall then our owne, then we have reason to moderate our cares. If his care extends it selfe to the Fowles of the aire, and the Lilies of the field, much more will he take care for those whom he hath appointed to be heires of his kingdom.

2 We should seriously consider of the impotency and ineffectualnesse of our owne cares. A man cannot by all his caring adde one Cubit to his stature (as Christ speakes) *Mat. 6. 25.* no nor one day to his life, or so much as one haire to his head. If a man were to
ride

ride a journey the next day, and should take a great deale of care over night whether the day would be faire or foule, he could not by all his caring keep away a storme, or procure himselfe faire weather in his journey: so it is in all the events and occurrences of our lives which depend upon providence, we cannot change or alter the least thing, but notwithstanding all our thoughts, care, or counsells, the counsell of the Lord must stand.

3 We must by prayer and supplication commit our selves and our affaires unto God. *Be carefull in nothing, but in all things by prayer and supplication, with thanksgiving, let your requests be made knowne unto God, Phil. 4. 6. Commit thy way to him, and he shall bring it to passe, Psal. 37. 5.* we commit our way to him by faith & prayer, and when we have done this we may rest with quietnesse, in a comfortable

expectation of that good which he will doe for us.

C A P. 18.

Shewing how we ought to take heed of inordinate desires.

OUr desires are inordinate, either when they are carried after such things as are not in themselves desirable, or when they are more strong and vehement, then is agreeable to the nature of the things which we desire; desire ariseth from sence of want, strong desires argue much want, and want is a misery, therefore the sence of much want must needs hinder joy. Besides, the more strong our desires are, the greater is our trouble when those desires are crost : as he that runs a great pace, if he meets with a bar in his way, or if he stumble and falls is more shaken with his fall, then if he went on faire and safely. Now in all outward things (which are
of

of a contingent nature) we are sure to meet with some rubbs and crosses; if therefore we doe overvehemently desire them, when we are crost in our pursuit of them, or in our hopes and expectations about them, we are more shaken with disquiet, discontent, and other distempered affections, then if our desires had beene more remisse and moderate, and by these troubled affections our joy is hindered. The meanes to moderate our desires about these outward things, are:

I To consider how little, and how uncertaine good is to be found in them; yea that sometimes they may prove hurtfull to us. *I have seene riches kept to the owners of them for hurt* (saith Solomon) Eccl. 5. 13. Hence we are bidden to use the world as though we used it not, 1 Cor. 7. 31. that is, with a remisse moderate affection; because these earthly things can doe us

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but

but a little good; they can satisfie the necessities of nature, and supply our bodies with some things which they want, but they cannot satisfie the desires of our soules, nor give any quiet and content to our spirits; yea they oft-times become thornes that peirce our hearts with many sorrowes, and snares that entangle us in many disquietings and discontents; the bitterneffe wherewith they are mixed is almost as much, yea sometimes more then the sweet which they yeeld. Besides, the *fashion of this world passeth away*; they soone passe from us, and then many times we are as much troubled in parting with them as we were pleased in enjoying them. However we are sure that ere long we must passe from them, and so part with them that they shall stand us in no more stead, but be to us (in regard of any helpe or comfort) as if they had never bin;

we have no reason therefore to be over-affected with them, but that our desires of them should be of a lesser degree, should be proportionated according to the measure of that good which is to be found in them.

2 To consider that the strength and most earnest stirring of our desires is due to God alone; desire is the effect or companion of Love; now we are bidden to *love the Lord our God, not onely with all our inward faculties (as heart, soule, minde) but with the strength of all these*, Mar. 12. 30. the strength, vigor, and activity of our spirits is the best thing we have, and therefore must be reserved for him to whom the best and chiefest is due; the expence of this must not be laid out any other way, about any weak worthlesse things. When our desires are inordinatly carried after earthly things, then our hearts may be said to goe a

whoring from God. Hence those are called *adulterers*, and *adulteresses*, Jam. 4. 4. that let their hearts run more earnestly after the world then after God; how then doe we keep our soules as *pure virgins*, fit to be espoused unto Christ, 2 Cor. 11. 2. when we suffer them to be corrupted with such adulterous affections? A streame when it is divided, the more strongly it runs one way, the more weakly it runs another; so it is in our desires, the more strongly they run out to the world, the more weakly they move after God. Hence we are bidden not to love the world, nor the things of the world, for then the love of the father cannot dwell in us, (Joh. 2. 15.)

3 The more vehement our desires are if we misse of our mark, the more miserable they make us; for as a desire accomplished is sweetness to the soule, Pro. 13. 19 so unsatisfied and unaccomplished it is
bit-

bitternes. Now in outward things for the most part we misse, if not of the things themselves; yet of the good we expected from them. As in spirituall good things the enioyment exceeds our hopes, so in earthly, the fruition is seldome answerable to our expectation.

C A P. 19.

Shewing how we ought to heed forward impatience and discontent.

ALL inordinate passions are purturbations of our inward peace and joy. Now there is no passion more frequently and suddenly stirred then that of anger and impatience; for when ever our wills are crost (especially by such from whom we expected the contrary) anger and impatience are ready straight way to be stirring, and these passions are alway accompanied with discontent; for as contentment ariseth from the good agreement of our affections

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with their objects, so when there is a jarriag and discord betwixt these (as it is in our impatient passions) thence ariseth discontent; we must therefore be carefull to keep these passions in right order; for the more they are stirred the more is our joy hindered. Now for keeping these in right order, these considerations will be principally helpfull.

I To consider, that nothing comes to passe by chance, but what ever befalls us (even the smallest & most contingent events) are ordered by the wise disposing hand of God, who is most just in all his waies, and holy in all his works. There is no evill of suffering which happens to us, either in our bodies, states; or families, but the Lord hath done it, *Amos 3.5.* and what he doth is well done; yea what man doth ill, God doth wel. He that is most perfect in his nature and essence, is most perfect also

also in all his actions. This made *Job* quiet and patient, yea ready to blesse God when his Cattell were violently taken from him by robbers and spoylers, namely the consideration that God had done all, *The Lord gave* (saith he) *and the Lord hath taken away*, *Job* 1. 21. this made *David* quietly endure *Shimei's* cursing, *The Lord hath said to him curse David*, *2 Sam.* 16. 10. *shall I not drink of the cup which the father hath given me?* (saith Christ) *Joh.* 18. 11. yet this was the most bitter cup that ever was. We are bidden to acknowledge God in all our waies, *Pro.* 3. 5. If we acknowledge him aright, as we will be thankfull in all the good we receive, so we will be patient and quiet in the evill that befalls us.

2 To consider that there is no evill which befalls us but we have abundantly deserved it; yea that there is nothing which comes so bad, but we have deserved worse.

We

We that crosse, and grieve, & provoke God every day, deserve that he should crosse, and grieve, and vex us in like manner. If therefore now and then he suffers our wills to be crost, we have little reason to be discontent. The motion of our wills is so crooked & perverse, and oft-times so contrary to his Will, that it is needfull for us it should be crost; why then should we be froward and impatient when it is so? We would think it a very ill carriage in our Children and Servants, if they should be froward and peevish having received a gentle correction when they deserved a sharpe one. We that are kept from the condemnation of the wicked, and from those great blowes which will come hereafter, may with patience bear those gentle strokes we meet with here.

3 To consider that many of Gods deare Saints (who have deserved

served farre better at his hands
 then ever we have done) yet have
 suffered much worse. Some lye
 languishing upon their sick Beds
 many daies and nights, yea weeks
 or months together; some are
 pincht with want and penury, be-
 ing destitute of meanes of necessa-
 ry provision for their lives; others
 vexed and disquieted by the vio-
 lent and injurious dealing of per-
 verse and wicked men: some that
 are wounded in spirit, from whom
 God hides away his face and fa-
 vour, frowning upon them in an-
 ger and displeasure, and writing
 bitter things against them. Be-
 sides, such as endure bonds and
 imprisonment, persecution and
 banishment; whose condition,
 (though in the end it shall be
 molt happy) yet for the present is
 sharp and grievous. If we would
 consider how many comforts we
 enjoy, which thousands want, we
 could not but be convinced, that
 we

we have reason to be contented with our condition.

4 To consider how much good we daily receive at the hands of God. *Shall we receive good at the hands of God (saith Job) and not receive evill ? Job 2. 10.* especially if we consider how little good, and how much evill there is to be found in us; we being (at the best) but unprofitable servants. If we would take a right view of Gods dealing with us, we might quickly see that in our whole course he hath caused our comforts farre to exceed our crosses, though our sins have farre exceeded our best services. When we sin grievously he punisheth us gently and lightly; when we provoke him continually, he doth but now and then remember us with his correcting rods, and that in a favourable manner; good reason have we therefore to beare these with patience.

5 To consider that so long as impatience prevailes in us, we are not for that time owners and orderers of our selves, we are not masters of our owne mindes, we have not the command and dispose of our selves, but are by passion put as it were out of the possession of our selves, not being able to order our owne speeches and actions as at other times. Our Saviour bids his Disciples, *Impatience to possesse their soules*, Luk. 21. 19. thereby implying, that without patience we have not the full possession of our selves, neither can we doe with our selves as we should or would doe. To this purpose the wise man saith, that *he who is slow to anger is better then the mighty, and he that ruleth his owne spirit better then he that winneth a City*, Prov. 16. 32. It is a more excellent thing to have the command of a mans selfe alone, then of many others ; and he that can
order

order himselte and his owne actions aright, what ever others doe shall be sure to be happy in the end.

6 If we desire to be more patient and contented, labour we to be more humble, more sensible of our owne unworthinesse of any thing, that we are lesse then the least of all Gods mercies, and worthy of all his curses. High and great thoughts of our selves makes us to expect great matters; and when our expectations are not answered, then we are impatient; then we are disquieted and discontented; whereas if wee would consider what we are, nameiy a very masse of corruption, and a lump of filthinesse, such as provoke wrath every moment, this would make us thinke it a mercy that we enjoy any thing that is good; or at any time are freed from evils and troubles, and to say with Gods people, *It is*

is of the Lords mercy that we are not consumed, Lam. 3. 22.

Lastly, since our affections are too nimble and quick, and our passions too powerfull for us, let us often be seeking helpe from above, let us breath forth the desires of our soules unto God in this or the like manner.

Lord, my heart is not in mine owne hand, I am not able to order it aright, but thou canst dispose of it as it pleaseth thee. O thou that rulest the raging of the Sea, and stillest the tumults of the people, doe thou still and quiet my tumultuous thoughts and affections; thou who art the God of the spirits of all flesh, doe thou frame my spirit, doe thou fashion and mould my minde according to thy will; doe thou worke a good agreement betwixt my affections and my condition, doe thou make me to see that nothing befalls me, but thou hast a princi-

principall hand in disposing of it ;
 make me to see that nothing be-
 falls so ill but I have deserved it
 should be a hundred times worse ;
 make me to see that worse things
 doe befall those who are much
 better then my selfe : Make me
 to see that the good which I dai-
 ly receive from thee, farre ex-
 ceeds all the good that ever I
 have done, or the evill that I
 have suffered ; make me often to
 thinke of that time and place,
 where all my sorrowes, sufferings,
 and grievances shall be swallow-
 ed up with infinite joyes and
 consolations ; meane while ena-
 ble me to possesse my soule with
 patience.

CAP. 20.

*Containing an Exhortation to all
Gods people to rejoyce.*

SINCE the goodnesse and bounty of our most gracious God, which he freely holds forth to all his righteous servants, is so large and free, that amongst other things he allowes them joy and rejoycing; since that he would have them take their share in these things, often calling upon them to rejoyce in him, since he affords them plentifull matter of joy, by freeing them from all things that may make them sorrowfull and sad, and furnishing them with such things as may make their hearts glad; let all those who follow after righteousness, and set their hearts to seeke the Lord, apply themselves to this duty of rejoycing.

Shall

Shall our God allow us so excellent a priviledge as this, so sweet a fruit of his love and favour, and shall we not take it? shall we slight, and set light by so large an effect of his bounty? shall we willingly neglect so necessary a duty, which he so often calls for, which makes so much for his honour (being the principall thing whereby we acknowledge his goodnesse) and which fits us for the performance of other duties? How doe we in conscience of obedience to his command performe other duties, if we willingly neglect this, since his command is as cleare and strong for this as for any other? Shall he give us assurance of the free pardon of all our sins, and that we are amongst the number of those to whom he will impute no unrighteousnesse, and shall we not rejoyce? Shall he assure us that (being in Christ) there is

no condemnation belongs to us,
 nothing shall be laid to our
 charge, and shall we not rejoyce?
 Shall he hold forth all his good-
 nesse to us in so many gracious
 promises, and shall these stand us
 in no stead? Shall we let them
 (as it were) lye idle by us, and
 make no use of them? Shall he
 give his Christ for us and to us,
 and together with him all things
 also, and shall we not rejoyce?
 Shall he vouchsafe us the conti-
 nued presence and guidance of
 his blessed Spirit, and promise
 the abode of it with us for ever,
 and shall we not rejoyce? Shall
 he give us assurance for outward
 things, for blessings of protecti-
 on and provision, that he will not
 faile nor forsake us, that we
 shall never want any thing that
 is good, and shall we not rejoyce?
 Shall he give us assurance that
 all things (even the worst things)
 shall worke together for our
 good,

good, and shall we not rejoyce? Shall wicked men rejoyce in wayes and workes of iniquity, and shall not we rejoyce in the waies of righteousness? Shall they goe singing and triumphing to Hell, and we goe mourning and hanging downe the head to Heaven? Shall they rejoyce in the service of the Devill, and we be heavie and sad in the service of God? Shall wee discredit the service of so good a Master by our dumpish and discontented carriage in it, and so make men of the world thinke that they serve a better master then we? Shall we have assurance that our names are written in Heaven, that there is a heavenly inheritance provided for us, such a place, such a state and condition, wherein all teares shall be wiped from our eyes; where there shall be no more sorrow, mourning, or lamenting, but

perpetuall singing and rejoycing ;
 yea, where there shall be fulnesse
 of joy, and pleasures at Gods
 right hand for evermore; & shall
 we not reioyce? what though
 the thought of our daily finnes
 and transgressions minister unto
 us matter of mourning, and
 breake our hearts with griefe and
 sorrow, shall this mourning
 drowne our rejoycing, when
 blessednesse is pronounced to
 those that thus mourne? what
 though we feele much evill in
 our hearts within us, and see
 much evill in the wicked world
 without us, shall not that infi-
 nite goodnesse that is in God
 (which farre exceeds all the evill
 that is in our selves or in the evill
 world) more affect us with ioy
 and gladnesse, then this doth
 with heavinesse and sadnesse? O
 therefore let none of Gods righ-
 teous servants any longer suffer
 their hearts to sinke downe with
 for-

sorrow, and sence of sufferings,
but let them lift up their hands
and heads that hang downe, let
their feeble knees gather strength,
and let them labour to goe on
their way to Heaven with joy and
reioycing, alway thinking they
heare the sentence of the Apostle
sounding loud in their eares, and
saying, *Rejoyce in the Lord evermore,*
I say againe rejoyce.

FINIS.

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